

Home Mission Herald.

NORTH AMERICA FOR CHRIST.

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No.

Home Mission Herald.

NEW YORK, MAY, 1873.

IMPORTANT INFORMATION.

THE *Home Mission Herald* will be sent for the year to any person, family, Sabbath-school Church, that will order and pay for it.

Price, for single copy, 20 cents.

For two or more copies to one address, each 15 cents.

Send your order, with the money, to the American Baptist Home Mission Rooms, No. 150 Nassau Street, New York.

The sooner you send for it the sooner you will receive it.

A NOTICE.

THE American Baptist Home Mission Society will hold its *Forty-first Anniversary* with the *Immanuel Baptist Church*, in Albany, N. Y., on Wednesday, May 21st, commencing at 2 P. M.

A SUGGESTION.

If your church has made a contribution to Home Missions during the year, it is very proper that they send a Delegate to the Anniversary to direct as to how and by whom the money shall be used, unless they designated at the time they gave the money.

A REQUEST.

Do not forget to pray for those to whose support you contribute. Let your contributions be liberal and your prayers be frequent and fervent.

GOOD, BETTER, BEST.

It is good in the members of a church that they pray for their Pastor and Deacons. It is BETTER that Pastors and Churches pay for the Secretaries, Managers, and Missionaries of their Home Mission Society, as the magnitude and importance of its work is equal to that of many Churches and gives existence to many new Churches every year.

It is BEST that each Christian *pray always*, and pray for all, that in all, by all, and through all, Christ may be glorified, and that let each show the faith of his prayer in his works, and show the sincerity of his prayer by his contributions.

Offer daily prayer for the presence and

blessing of the Lord on all who meet at Albany, on those who receive and entertain them, and on those for whom they assemble.

REV. O. N. SAGE of Ohio, says: The *Home Mission Herald* comes to me, and I am grateful for it. It is read with much interest in my family, and we are impressed with the very great importance of the work of the society. May God bless you and your grand cause.

FOUND BY ANOTHER.

ON my journey to the heavenly land I have found by the way-side "a HERALD," who on being interrogated, has told me many sweet things about the way to heaven. I desired to retain him, but the claims of another forbid it. He told me if I would send for his successors at the Home Mission Rooms, 150 Nassau St., New York, they would be forthcoming, and every one as full of words of instruction, of encouragement and comfort as I had found him, to be. He said they would help me to know and keep the way, and would report many good things to my Sabbath-school of little children, and for my large class of grown-up children, with whom I spend portions of each Lord's Day. Please send to my address, Murfreesboro', Tenn., all that the enclosed will pay for.

Single copy for one year, 20 cents. For any greater number to one address, each 15 cents.

IN MEMORIAM.

At a meeting of the Executive Board of the American Baptist Home Mission Society, held April 10, 1873, the chairman announced that one of their number, Rev. I. A. Grimes, had died since they were last together. Whereupon the following resolutions were unanimously adopted by the Board, and placed upon the records:

"This Board has heard with unfeigned regret of the sudden death of our brother and fellow-laborer, Rev. Leonard A. Grimes.

"He was present, and led in prayer at our last meeting, March 13th, and brought to our treasury on that day One Hundred Dollars, devoted by him and his church to the welfare of his race, through the Freed-men's Fund.

"He took part in our deliberations with his usual health and spirit, but on his return home the next day, he had barely crossed the threshold of his dwelling when he received the Master's call to come up higher.

"We mourn our bereavement; but rejoice in his noble Christian example, as well as his life-long testimony to the truth as it is in Jesus. In view of the facts connected with this impressive Providence.

"Resolved—That by the unexpected death of this honored brother, the members of this Board are solemnly reminded of their own mortality, and the necessity of living daily in preparation for heaven.

"Resolved—That in his departure from earth, the church which he served with such pastoral fidelity for so many years, is deprived of a most judicious counselor

and friend. This Board has suffered an almost irreparable loss in one of the most important departments of its labors; and his race, just issuing from the debasing influences of slavery, into the inestimable blessings of freedom, is deprived of one of its noblest representatives and champions.

"Resolved—That with bowed heads, and stricken hearts, this Board do tender to the afflicted widow, and sorrowing church, this expression of our sympathy and tribute of our love.

"Resolved—That the good of his race just passing from the morning of emancipation into the noonday radiance of a liberty of which they have dreamed, and for which they have prayed, demands that a permanent record be made of the labors of this noble man of God.

"Resolved—That these resolutions be spread upon our minutes and a copy of them be forwarded to the family."

From the Home Mission Field.

OUT OF A FULL HEART.

My heart is so full of all these new church interests, that I must write a letter to you. When we learned that the Home Mission Society could do nothing for us, the prospect seemed dark. I never before felt so sensibly that there was no help for us but in God. We are anxious to build a place for church worship. I am sure if we had a church edifice and a pastor and stated worship that some more would join us from the late revival interest. I have thought of it a great deal. It seemed dreadful that we must die for want of a little help, but with God's help we mean never to say die. When Mr. Gates read the letter from Dr. Backus, stating the indebtedness of the Treasury, these things came nearer home than ever before.

I never thought formerly that they had any serious meaning, or that I could do anything, so they went in at one ear and out at the other. But now they mean a terrible reality. I wish everybody would do something, even if 'tis very little. I believe some of us need just such an experience as I am now having, to take a realizing sense of these things. Forgive me, if I trouble you too much about these matters. They are on my heart, and I cannot now, as heretofore, regard them with indifference.

TEXT, SERMON, AND APPLICATION.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The minister of God's truth, to be successful in his work, must throw all his heart's energies and sympathies into his discourses. It is right to elaborate his preparations, but he will signally fail to rouse his hearers to seek salvation, if his sympathies are not wholly engaged in his theme. A sorrowful seed-time will be followed by a joyful harvest. We have labored in a very difficult field for the past year under the auspices of the American Baptist Home Mission Society. We commenced our work in good faith, and bestowed much careful study upon our pulpit preparations; the people would listen, but come and depart tearfully. We had

the matter before God, and wet our couch with our tears; we turned our agonies almost into prayers, beseeching our hearers in "Christ's stead to be reconciled to God." The result is over 100 conversions in 10 weeks, over eighty of which we have witnessed. We have buried with Christ in baptism 27, gathered into the fold of Christ 14 who had been living out of the Church for years. We have 12 waiting for baptism. The work is still going on. The Lord is with us. Brethren in the field, let us not attempt to carry out our commission, except Jesus be with us, and then we shall succeed. "He shall not fall nor be discouraged till he hath set judgment in the earth." Work with Him, and victory is certain.

GEORGE MITCHELL, *Missionary.*

FROM THE EXTREME NORTHWEST.

MY DEAR BRO. IN CHRIST:—The First Baptist Church of Olympia, Washington Territory, wants a preacher and pastor; a man called of God and full of the Holy Ghost. The church has twenty-one members, cheerful givers, but with little means. The two members best able to give will pay each \$200 for the year, and I have faith that a comfortable support can be raised for a true man.

The town is a place of about 2,000 people, and is rank with every shade and kind of heresy and infidelity, for every worldling here has some religious or impious dogmas on which he leans.

There are five churches in all; one Methodist, one Presbyterian, one Episcopalian, one Roman, one Unitarian. Rev. Wm. McPheeters, lately of Baltimore, is pastor of the Methodist church, and is likely to prove a God-send to the town. The presence of the Holy Spirit is even now manifest through his ministry.

We have been urged to join with our brethren at Seattle to call some one to minister to us both. But the project is impracticable. Seattle is sixty miles away. Neither place would get half a man, or be half satisfied with what it got.

The Home Mission Board, we hope, may aid us toward the support of a minister; but we do not rely on such aid. Our hope is in God. If the Board can do it, we will accept assistance gratefully, for we are much straitened; but we want no secularized minister, nor one that is likely to be secularized. This coast, throughout, has been cursed—is, from end to end, now cursed with such. If the Board is to assist us, let us have a man who by God's grace will quickly make the church self-supporting. The best man will be found in the end the cheapest, because the most efficient.

O brother, it is important, that this coast be saved for Christ. I need not strive to impress you with the prospects of this lovely region of Puget Sound. To you its natural conditions are well known. Its waters are sure, speedily, to be white with fleets; its shores, to swarm with dying souls. And is it not as momentous, for a young community, that truth prevail in it from the start, as for a child that he be rightly trained? Who can estimate the influence, for all time, of the truth in Christ, that may be preached here now in a single year? Do not think us visionary when we prophesy, that in this basin, at no distant day, will accumulate moral forces that shall perceptibly be felt around the world. "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause" and ours. "The love of Christ constraineth us."

Olympia is the seat of Government, and here, more than at any other point, are to be reached those men of character and enterprise of the territory who are to shape its immediate moral future. Here is a great want to be supplied, a great work to be done. No common man will be equal to the task. A little church like ours cannot, for itself, claim the man whom the occasion and the trust demand. But the pastorate we offer is big with prospective results, with awful consequences. Truly, we seek not our own, but Christ Jesus, on these shores, now and hereafter.

Can you, will you help us, dear brother, to a pastor,

one after God's own heart; one who is willing to cry in this wilderness, "Prepare ye the way of the Lord, and make his path straight," one who is willing to sacrifice something for the Master, who gave up life for him. We trust in God's guiding spirit through you.

This letter is watered with our tears, and attended with our earnest prayers.

Though you are a stranger to us, we trust we are not strangers to the commonwealth of promise.

R. S. G.

ITEMS FROM OREGON.

SOME brethren here have preached for years without compensation. I tell them they are wronging themselves, the churches, and the cause of truth; that it is their duty to preach the whole truth, and a part of it is that "they that preach the gospel shall live of the gospel." I hope for reform, but it will take time.

The brethren of my church cannot do more than they have promised; indeed, I can hardly see how they can do that, yet I believe they will, for they are willing. I have received on salary here \$125, and from friends where I have preached at out-stations, \$34. Expenses attending, about the same. There is much to do here and few to do, but prospects are brightening. Brn. Medbury of Portland, Wirth of Oregon City, and Jones of Salem, are all noble men and good ministers. Our Sunday-school is well attended. We are to have a Sunday-school convention at Portland in April, the first ever held in Oregon.

E. RUS.

WYOMING TERRITORY.

MARCH 10.

REV. D. J. PIERCE writes: "I have baptized ten since Feb. 1. Others are coming. Over thirty earnest young men and women were present this evening at the young people's meeting. Some asking prayers. I am greatly encouraged."

A BROTHER Smith is laboring in Evanston, near Salt Lake City, who reports great encouragement in the growth of his congregation and of the Sabbath-school. Also that they now have a Sabbath in Evanston, the people by common consent discontinuing their worldly business, and many of them to attend worship.

NEBRASKA.

We have passed through a hard winter here which has caused much suffering. Still, I thank God for his great goodness. Friends have been raised up for our assistance in times of need. The church members have divided their corn and meat with us better than usual. Money has always been scarce, but never more so than now. The weather at times has prevented meetings, but three have come forward at Fairbury as the first-fruits, others, I hope, will soon follow. A young man baptized by me some few months back is very anxious to enter the ministry for which I am giving him instruction. Everything looks encouraging, and if those who have wealth could be out here to see the anxious desire manifested by the hardy and toiling settlers for the gospel, they could not withhold it from them. May those who give support, and those who receive it for their labor in the Lord, be greatly multiplied, that the blessed gospel may be preached and churches planted everywhere even in these wide prairies, and by its divine influence bring to God many of our country's straying sons.

MARK NOBLE.

THE Lord has been blessing—is blessing our efforts here, and I have baptized 31 within four weeks past, mostly from the Sunday-school, among them "my own Charley," my youngest child, so that all my children are now in the fold. On the 16th inst., I baptized an entire "household," no babies, but all believed on the Lord Jesus Christ as did the father and his house. Rev. Geo. Balcom aided me, between three and four weeks. I now am preaching every night.

J. T. WESTOVER.

THE most interesting thing in our church at present is among the children. Several have been truly converted, and others are coming to Jesus. Oh how precious it is to hear the little ones speak of Jesus. "Of such are the kingdom of heaven."

JOHN KING, *Min.*

PROGRESS IN COLORADO IN 1872-3.

LAST spring the Baptists had their church edifice completed at Cañon City, Golden and Greeley. The Zion Church (colored) had also a house in Denver. Now there is a new house at Denver which has cost \$12,000, and one at Central City which has cost \$4,500. A good house is being built at Colorado Springs, and four others are in process of erection south of the Arkansas river. Besides these, subscriptions have been circulated and pledges obtained towards building in Pueblo and in Platte Valley, and Greeley has paid off a floating debt of \$1,340.

Last spring there was not a single settled pastor in all Southern Colorado. Now there is a flourishing Southern Colorado Association of seven churches, all of which were represented at this organization in November last, and the Home Mission Society has three efficient missionaries, Mitchell, Brown and Adams, in that portion of the Territory. A young brother Lewis, has also been called at Cañon City, and is expected to settle there soon. In Northern Colorado churches have been organized at Boulder and Platte Valley. A pastor has been ordained at Boulder; and Platte Valley has a very promising young man in its membership, who is feeling it is his duty to exercise his gifts and prepare to devote himself entirely to the work of preaching the Gospel. Precious revivals have been enjoyed by the churches at Spanish Peaks, Huerfano, Hard Scrabble, Golden and Denver. The work in Denver which commenced in the Union meeting under the leadership of Rev. E. F. Hammond was truly wonderful. The whole city was stirred as never before, and Baptists seem likely to share their proportion in its results.

This progress in that frontier region increases the demand for laborers, and opens the avenue to new points which may be occupied the present year if we are ready to enter them. Now is the seedling season for church building in Colorado.

J. F.

LEE KEY,

IN a report of his labors among the Chinese in San Francisco, during the quarter ending March 31st, says "I have labored on my field thirteen weeks, and have assisted in seventy-two meetings, teaching and conducting religious worship in the Chinese language in the Mission Rooms. I have visited the Chinese Sabbath schools in San Francisco, in Oakland and in Brooklyn, and I have visited the factories and other places where my countrymen congregate, and where I have preached to them the doctrine of Jesus and have given them copies of scripture and religious tracts. In our Chinese Baptist Mission School, 829 Washington street, we have enrolled over 100 pupils, and over 60 are in regular attendance, and all stop to the religious services at the close of each session of our school. There are over 200 Chinese in one factory that I visit in Brooklyn. I am thankful to my Saviour and to the Mission Board for the salary that Rev. Francis pays to support me as your brother in Christ."

OUR CHINESE SISTER.

SONORA, CAL., MARCH 12, 1873.

DEAR BRO. BACKUS:—In reply to your request for further information as to the Chinese woman now a member of our church, I send you the following:

Eleanor Simpson, or Chou Choi, our Chinese sister, was born outside, but near the walls of Canton, China. When ten years old she was

sold by her mother to a wealthy Chinaman, living in the city, for \$100. Some years after she was stolen from the purchaser, concealed on board of a ship, and brought with others of her sex to California. For a time she was associated with other Chinese women at Sonora, until taken by a white man and concealed by herself, where he lived with her about five years, when he died. She afterwards returned to her old associates, with whom she remained until taken sick, when, as is their custom, she was turned out to die. A colored man, who had been taken to California as a slave, obtained medical service for her, by which she recovered. She now engaged to service in a family with Eliza Davis, a colored woman, once a slave in New Orleans; taken to California by her master, of whom she purchased her freedom by the payment of \$1,000. She was brought to Christ under the labors of Rev. A. R. Medbury, then preaching as a licentiate to the church at Sonora, since a graduate of Newton, and now the Pastor of the Baptist Church in Portland, Oregon. From this convert, once a slave and unable to read, Chou Choi, now Elenor Simpson, received her first knowledge of Christ and of the way of salvation. She was at once interested to learn. She was soon able to use a few simple words in prayer, which she often and earnestly repeated. When I first found her she was a regular attendant on worship and a member of the Sunday-school, and I was quite surprised to hear her express her love for Jesus, and her desire to follow him in baptism. After a very thorough examination by the church, she was baptized on Saturday evening, August 20, 1871, in the presence of a large congregation. She has been married to the colored man who procured medical aid to save her when a heathen cast her out to die, and now resides with him about 2 miles from Sonora, maintaining the character of a consistent devoted Christian, evidently "growing in grace, and in a knowledge of our Lord and Saviour Jesus Christ."

Though unable, on account of their prejudice, to reach her countrywomen, as she would be glad to, yet she labors with Christian earnestness and fidelity. And so we see that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are, that no flesh should glory in his presence." And I believe, as do also the members of my church, that she who was sold and stolen and degraded and cast out to die, is now in Christ Jesus, who of God is made unto her, as unto us, wisdom and righteousness, and sanctification and redemption, and with her we glory in the Lord.

SAMUEL HILL, *Mis'sy.*

WE OWE ALL TO CHRIST.

Who that considers the increase of our population, the character of a large part of the immigrant portion

of it, and the prospects as regards the future of our country, can help rejoicing and giving thanks to God, for such evidence that the institutions of religion are to so great an extent taking root in the rapidly rising towns and villages? If a pure and noble civilization is to fill our country from ocean to ocean, it must be accomplished primarily by the elevating and assimilating power of the gospel of Jesus Christ.

Who can count the benefits to our nation of the missionaries scattered through our country, largely moulding public opinion, directing it to patriotic action, but as secondary to the work of helping Christian life in individual souls; souls precious enough to call the Son of God to a work—much more self-sacrificing than that of saving a nation from rebellion! Many thousands of souls, any one worth more than worlds, have been comforted and helped by these same ministers of Christ; and who regrets the money or the labor? What missionary who has done for the Master, regrets the sacrifice; or who that has sent his money would wish it returned?

OUR DENOMINATIONAL SOCIETIES.

BY E. TITMESH.

THE founders of our benevolent societies have most scrupulously guarded this doctrine of church independency. It is a remarkable coincidence that the constitution of almost every association, State convention, or general society, contains a distinct denial of any intention to interfere with the independency of the churches. Each church being self-constituted by a mutual agreement among its members, each member being on a perfect equality with every other member, and all acting under "Him who is the head of the body, the Church."

The first formed of our societies, of which we have knowledge, except Associational efforts, was the "Massachusetts Baptist Missionary Society," organized in 1802, and which ultimately developed itself into the "American Baptist Home Mission Society," in 1833. In the preamble to their constitution, the Massachusetts society say, "Being deeply impressed with the important obligations we are under as professing Christians, not only to pray for the prosperity of Zion, but to use our best endeavors to promote and spread, far and wide, the knowledge of our Divine Immanuel; and reflecting seriously on the affecting situation of our dear fellow-men, who, from local and other circumstances, are deprived of the means of Christian knowledge and consolation which we enjoy from a preached Gospel, we feel our hearts go out toward them in ardent desires for their salvation. Under these impressions, we propose the forming of a missionary society to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements within these United States, and further if circumstances shall render it proper." In the second article of their constitution, they say, "This society shall be composed of such members only as shall subscribe and pay at least one dollar annually to its funds." In an address published in 1805, the origin of the society is thus described: "The Massachusetts Missionary Society originated with a few friends in Boston, in the spring of 1802. They proposed their views to others, who immediately embraced them. The sacred flame seemed to kindle from heart to heart. Very few appeared indifferent and none openly opposed it, while many in different places became subscribers." The first three missionaries who received appointment by this society were Rev. Messrs. Cornell, Trip, and Case. Mr. Case was sent to the Province of Maine, Mr. Trip to Vermont, and Mr. Cornell to Western New York and Upper Canada. In sending forth these missionaries, "the society send Christian salutation to our Christian brethren and friends whose lot is cast in the wilderness, remote from the stated ministry of the word and ordinances," and added, "God having put it into the hearts of a number of your friends in this part of our land to unite for the purpose

of sending the Gospel into the new settlements, and further, if his providence shall open the door."

From these extracts it will be seen that the society did not originate in any action of the churches, as such, but that it was composed of individuals belonging to numerous churches, who were moved by a common sympathy; whose hearts went out toward their fellow-men who were deprived of the means of Christian knowledge and consolation in ardent desires for their salvation. The society became eminently useful, and sent its missionaries into Maine, New Hampshire, Vermont, Central and Western New-York, Canada, and other British Provinces, and also, in later years, into several States in the remoter West. As early as 1806, some of their missionaries had proceeded westward as far as the Holland Purchase (Western Reserve), and, at the time, considered the extreme limit of civilization in the West. Soon after the formation of this society, other similar societies were formed—one in New York City, called the "New York Baptist Missionary Society," which cherished missions in its vicinity and among the Indians in that State. In 1807 the Lake Baptist Missionary Society was formed in Central New York, subsequently called the Hamilton Baptist Missionary Society, which became very active and useful, and continued its labors as a distinct organization until 1821, when it was merged with several other similar local organizations into the New York Baptist State Convention. The origin of the Lake Missionary Society is thus described: "In view of the increased population of the country, their indigent circumstances and spiritual wants, and the multiplied calls for ministerial labor, a number of the friends of Zion met at Pompey in the county of Onondaga, at the house of Elder Nathan Baker, August 27, 1807, to consider the propriety of forming a society for the prosecution of the missionary enterprise in the destitute regions around." After mature deliberation on the subject, a constitution was presented and unanimously adopted. It is a remarkable coincidence that the Massachusetts Society, the Hamilton Society, and the New York State Convention have the same constitutional provision for membership, viz.: *the annual payment of one dollar or more into the treasury of the Society.* The Hamilton Society specify "the payment of one dollar in advance."

The development of the Massachusetts Baptist Missionary Society, into the American Baptist Home Mission Society is thus described by its first and able Secretary, Rev. Jonathan Going, and published in the first annual report of that Society:

"The spiritual destitution of many of the new States in the Union having been the subject of anxious consideration to some individual members of the Baptist denomination in the vicinity of Boston, one of their number was solicited by others to make a missionary tour to the West. The result of the observations thus made was presented to the Baptist Missionary Society of Massachusetts. At a meeting of that body, held in Boston, November last (1831), it was resolved, in view of the spiritual wants of our country, that measures should be taken to arouse the Baptist community throughout the United States to systematic and vigorous efforts in the cause of domestic missions. The field to be assumed included the whole United States, but more especially the valley of the Mississippi. It was further resolved that, for this purpose, a general Home Mission Society ought to be formed. At the same time a resolution was adopted expressing it as the conviction of the meeting that it was the duty of Rev. Jonathan Going, of Worcester, Mass., to relinquish his pastoral charge and devote himself to the interests of the proposed society."

The Rev. Dr. Sharp and the Rev. Dr. Bowler, of Boston, and the Rev. Jonathan Going, of Worcester, as a deputation from the Baptist Missionary Society of Massachusetts, visited the city of New York and held a conference with the Board of the New York Baptist Missionary Society, and with individual brethren both from Philadelphia and the city of New York. As the

result of this conference a Provisional Committee was appointed, and instructed to call a convention, inviting members of the denomination from all parts of the Union, to attend a meeting to be held in the Mulberry Street Baptist Meeting-house, in the city of New York, on the 27th of April, 1832, for the purpose of a formal organization of the society. The meeting was accordingly held, and the American Baptist Home Mission Society was formed. The names of the Provisional Committee are not given. It is only stated that they organized by choosing Jonathan Going as the Corresponding Secretary, William Colgate, of New York, as the Treasurer, and William R. Williams as the Recording Secretary. The first recorded minute of the convention at which the American Baptist Home Mission Society was formed reads as follows: "At a convention of ministers and other members of the Baptist denomination, from different parts of the United States, held in the meeting-house of the Mulberry Street Baptist Church, in the city of New York, on Friday, the 27th of April, 1832, pursuant to invitation publicly given," etc.

This historical record, which we have now briefly traced, is very creditable to the truly Christian spirit which animated our brethren of a former generation, the most of whom have now passed away, and it develops certain principles as forming the basis of their actions, which cannot be otherwise than useful to us in shaping our future course. The principles cherished by a former generation, and the institutions they established, are alike our inheritance. First, it is evident that these missionary organizations were purely voluntary, self-constituted and self-perpetuating. While they were made up chiefly of members of churches, they were not exclusively such. The object sought was clearly defined, and they invited all persons who appreciated it to unite for its accomplishment. Second, the basis of representation was uniformly a pecuniary one. In no instance did the sum required to constitute a member exceed one dollar. The object seems to have been to associate together the largest number possible. The Home Mission Society did not stipulate any given amount. They say, "any person may become a member of this society who shall contribute annually to its fund." Let us still cherish these principles. Let the friends of home missions, and the friends of foreign missions, and the friends of the religious press, upon the broadest principles of representation, be called together annually, and let them have opportunity to do their own work, by themselves alone, and let each society keep to its distinctive work. The Baptist denomination cannot, and need not, be represented. We have no hierarchy—we have no priesthood. Let us abandon the custom of a publicly proffered, gratuitous entertainment, the abuse of which has wrought among us untold mischief. There are a multitude of places in our great country, where the Baptists are favorably known, and where the executive boards of our great societies would be successively made welcome, and where each might hold, at suitable intervals, a profitable meeting.—*Journal and Messenger.*

This paper will be sent free for one year to any person who will tell us where, in the March number, we can find the heresy "position," or "view of Dr. R." that is condemned in the April number of the *Baptist Visitor* by "J. M. P."

We learn that Horace Waters, Esq., the great pioneer in Sunday school music reform, whose "Bell" first rang out such cheerful music as to attract universal attention, and effect an entire revolution in the character of Sunday-school music, reaching the unprecedented sale of nearly twelve hundred thousand copies, is about to recast the old "Bell," or, in other words, to re-arrange many of its choicest pieces, and add thereto a large proportion of new matter from the most popular writers of the day, which, as a whole—with large new type, and enlarged pages—is intended to be almost a musical library of itself; or, to take up the metaphor, the largest and finest toned "SUNDAY-SCHOOL BELL" in the country!—*From the Baptist Weekly.*

CREDITS AND CORRECTIONS.

THE boxes of goods from Jamaica Plains, and from Dea. Barker, Taunton, Mass., came to me and I distributed the contents. The first was not over-valued. This church sent last year to two of our missionaries at least \$300 worth. You have made a gross error in the valuation of Dea. Barker's box. Instead of \$35, it should have been not less than \$335. Please correct in next number. These brethren and sisters who have forwarded clothing have done a noble work for the families of our missionaries; but for this timely aid numbers would have gone shoeless and without clothes at all comfortable. The Lord, I am confident, will receive it as done to him, and abundantly reward them.

As ever,

Yours in gospel work,

J. N. WEBB.

THE ladies of Madison Avenue Baptist Church, New York, have collected and forwarded to deserving and destitute missionaries and their families, five barrels and two boxes of clothes, goods, etc., estimated value \$500 to \$700.

THE RIGHT RING.

A MEMBER of one of the Missionary Committees in New York says: "I consider it my privilege and duty to exchange with pastors, and present the claims of Home Missions where they fail to do it, and also visit destitute churches for the same object. I think much may be done in this way." This has the right ring. When the Missionary Committees in each Association enter into the work with the Pastors, and see that all the Churches do something approaching what they are able to do for Missions, then the work will roll on gloriously.

NOT WHOLLY SATISFIED.

As the results of my labors, I had hoped for more conversions, and for more money to relieve your treasury. Much of my time, during the year, has been spent with Churches not in a condition to yield immediate fruit of either kind. I do not think my labor has been lost, but it would be more gratifying could I report greater success.

Our State needs a great deal of hard work. It is a slow field. The Churches do not raise as much as they ought for so important a work. The great hindrance in our State is the awful apathy in the Churches. Many of them know not their day, and do not their duty. Should I continue my labors, it may be better for me to give more of my time to fields able and willing to remunerate, and so make the drafts on the Home Mission treasury lighter.

T. R.

NEW BRUNSWICK, N. J., MARCH 31, 1873.

DEAR BROTHER IN CHRIST:—The Lord is with his people. The spirit of God has been manifest among the children of our Sabbath school. One has been baptized. The father of this girl is intemperate. She often prays in our prayer-meetings for the conversion of her father, in a very child-like way and with deep sympathy. Several children are now ready for baptism, others are much concerned about their souls' salvation. The Lord has ordained strength among us, out of the mouths of babes and sucklings, because of his enemies, that he might still the enemy and the avenger.

As you may be aware, I labor among the Germans of this city. Our number is yet small and weak. We labor under many disadvantages. We have not a house of worship of our own; but we are trying to get means necessary for erecting one. Our number consists mainly of day laborers, our means are limited. It is our prayer that the Lord may assist us in our labor for the Germans of this city.

A number of our brethren were out of employment during the last quarter, and could not pay me as heretofore.

JOHN M. HOFFLIN, Missionary.

WHY HELP THE WEST?

BEGIN with your own house and your comfortable Eastern home. Destroy utterly the building, from all its ridge pole. Do the same with every out-building. Fill up the cellars and the wells, and bring the grass again over them. Burn every rod of fence, and scatter all the stone wall. Cut down every cultivated fruit and shade tree. Bring back the wild grasses, brush and shrubs over your plowed fields and mowing lands. Put back the old stumps where they were one and two centuries ago, and set the primitive forest to growing again on them. Destroy every rod of road between you and your neighbors. Let each person in the town do as you have done. Let them all unite in destroying every church, school-house, town-house, and every public building or property whatsoever. Burn all the bridges. Let each adjoining town do the same, and so make the whole county desolate. Plymouth County, if you please. So make the Indian and the wolf joint occupants of this county.

Now let thirty immigrant wagons haul into this desolated region, thirty Christian families, with all their worldly goods. No man is worth more than his land title and what is in the four wheels of his wagon and harnessed to the same. When six days have gone by, a Sabbath comes. Six months go by, and twenty-five Sabbaths, and some shanties and some corn and wheat have come. The Plymouth Colony law of 1643 is adopted, and the number of wolf-traps is fixed that the colony must daily bait and watch. And a few other very primitive things are done.

Set back your own county in this way one or two hundred years, and you have one of our frontier counties. Your family, I will suppose, is one of the thirty, and you and your wife or husband and the little ones are in that wagon, and at the end of six months in that shanty. The Sabbaths come and go, but no sound of church-going bell, or minister of Christ. The nearest minister is forty miles east of you, and the nearest bell two hundred miles. You have taken along in the wagon the old Bible, and in your habits and head the family altar. In the Bible is carefully laid your certificate of church membership. You cannot glance at it without weeping, it is so full of the memories of the old church, and the vestry, and prayer-meeting and Sabbath-school, and the communion and the sociable. How you long to see a meeting-house, even a log one! How it would gladden your eyes to look on a minister of the gospel! What joy to hear a sermon! What a day the Sabbath! But you have all. Will you help the West?—*Home Missionary.*

MEETING-HOUSES, PEAR TREES, AND WISPS OF HAY.

BY J. STANFORD HOLME.

HE who helps to build a place of worship does a good thing—He who plants a tree is a benefactor of his race, but he who plants a house of God does a more lasting good. Some of your readers will remember the old Stuyvesant pear-tree, that used to stand at the corner of Third Avenue and 13th Street. That tree, as we are told, was planted by Peter Stuyvesant in Dutch Colonial days. For many a year after the old governor had passed away, his pear-tree lived to bless the generations following. Every spring for two centuries it was clad with blossoms and every autumn it dropped its ripened fruit by the way-side, of which men ate and blessed the old governor. But the noble tree grew old—it decayed and at last it died, and now all that remains to mark its locality is the iron railing that in later years protected it. But just around the corner there still stands old St. Mark's Church; that too, as tradition tells us, was founded by old Governor Stuyvesant, beneath its pavement his dust now lies entombed. The old Stuyvesant pear-tree is gone, but the old Stuyvesant Church still remains, not only to dispense its blessings as precious and as new as ever, but there it stands the noblest and only existing monument of the labor and piety of him who

founded it. For every church edifice is the memorial of the faith and love and self-sacrifice of those who gave their money and their time to its erection, and sometimes those who give least give most.

Tradition tells us of a king who proposed to build a great cathedral, it was to be the wonder of the world, and in order that he might have all the glory, he proposed to do it all himself, and forbade any one to contribute anything to its erection. When it was completed the proud king had a dream. He dreamed that he saw his own name erased from the tablet and that of a poor woman of the neighborhood inserted in its stead. Filled with rage, he called the woman and asked what she had done towards the building of the cathedral, whereupon she confessed trembling that in her desire to honor God, and do a little towards the erection of his house, that one day she ventured to give one of the horses that drew the stone from the quarry a wisp of hay, but in this gift, as in that of the widow's two mites, God saw a state of heart that secured his special commendation and constituted her the accepted founder of the great cathedral.

THE SOUTH; THE FREEDMEN AND MEXICO.

A WORD OF CHEER.

TO OUR CONTRIBUTORS: I have recently visited all our Freedmen Institutes in the South, and examined personally into their internal workings. And while there is a large variety in the talent, temperament, and attainments of the teachers, the work, on the whole, is being done with marked efficiency and success. Of some of the teachers it is impossible to speak in too high terms. They are persons of rare and royal excellence. They are jewels! Possessing the two gifts which the Board hold to be indispensable, viz., (1) a talent for teaching and preaching, and (2) an outside executive talent,—they are doing wonders. They seem to be consecrated in soul, body, mind, heart and purse. Every dollar given to support such laborers, grows quickly into two dollars. It is this kind that the Board mean always to employ and sustain. And no man makes a mistake who gives \$1 or \$100, or \$100,000 to the Freedman's Fund of the American Baptist Home Mission Society.

JAMES B. SIMMONS, Cor. Sec.

New York, April 10th, 1873.

READ THIS.

BRO. SIMMONS: The ignorance, the superstition, the love of display, and withal the sensuality of the Freedmen, fit them to be the dupes and the tools of Rome, and the great mass of them will be Catholics in a few years unless vigorous means are employed by Protestants to prevent it.

Virginia.

D. F. LEACH, *Mis'y*.

A GRAND SOUTHERN MOVE.

We print the following on the "Education of Colored Ministers," with unfeigned pleasure, nay, more,—with sincere gratitude to God. It appeared as a double-leaded editorial in the *Religious Herald* of Richmond, Va., under date of March 20th, 1873. It came from the pen, nay, from the brain and heart of Rev. A. K. Dickenson, D.D., the able and graceful editor, whose popularity is justly great and rapidly increasing, both throughout the South and throughout the North. He is an original Southerner, and as true as steel to the Baptist faith.

Dr. Sumner and the Southern Board have taken a step in the right direction. God bless them. The whole

South will wheel into line sooner or later. It is only a question of time.

This last year a Podo-baptist society spent \$300,000 in schools for Freedmen! When I was in New Orleans, the representatives of this same Podo-baptist society were offering \$100 each to educate our colored Baptist young men if they would turn away from our schools and come to theirs! Shall Baptists remain divided when such things as these are taking place? It cannot be!!

But read the editorial. Here it is. J. B. S.

EDUCATION OF COLORED MINISTERS.

The last Home and Foreign Journal contains an important announcement from Rev. M. T. Sumner, Corresponding Secretary of the Domestic Mission Board of the Southern Baptist Convention. He says:

"We arranged with the 'Augusta Institute' under the presidency of J. T. Robert, LL.D., to take our young men on the same terms that the American Baptist Home Mission Society, New York, has adopted [viz., \$5 a month, or \$20 for the school year, for each student]. This Institute is under the direction, and belongs to the American Baptist Home Mission Society, New York, and all its affairs are wisely conducted, and it is worthy of our confidence and support."

This is a move in the right direction, and we regard it as one of great importance. We are not much acquainted with Dr. Robert's Institute in Augusta, but have no doubt but that it is worthy of the high eulogium which Dr. Sumner passes upon it. We do know, however, a good deal about the work which Rev. Mr. Corey and his able associates are doing in this city, and Rev. Mr. Topper and others are doing in Raleigh, N. C. It may be said of each of these schools as Dr. Sumner says of the one in Augusta, that its "affairs are wisely conducted, and it is worthy of our confidence and support."

A word more. Ought not the Baptists of Virginia and North Carolina to make some arrangement with those who have charge of the Richmond and Raleigh Institutes, by which they may more efficiently aid in educating the colored ministers of the two States? If such an arrangement is desirable in Georgia it is equally so here. Nothing in our judgment is more worthy of the calm, dispassionate, prayerful consideration of the best thinkers and workers among us. It is with difficulty that we resist the impulse to cite at present some of the great considerations which should urge to prompt and earnest and united effort in this direction. We hope, however, to do this in succeeding issues of the *Herald*.

Without having consulted with any one on the subject, we propose that the Baptists of Virginia shall, during this their jubilee year, enter formally upon this great department of Christian enterprise; that in connection with our June anniversary, a meeting be held at which the matter may be fully canvassed, with the hope that measures may then and there be adopted whose beneficent influences may, through coming generations, be seen throughout the whole South. Then, indeed, will 1873 be a memorial year for the whole Baptist Brotherhood (white and colored) of Virginia.

For years we have been profoundly impressed with a sense of the importance of the education of the colored Baptist ministers of the South, and have never permitted an opportunity to say a word in its behalf, to pass by unimproved; but now that the action of our Marion Board has opened the way for organized effort, we "thank God and take courage." Kind words and resolutions are good, but liberal contributions are better. We have often feebly pleaded for the former, and in regard to the latter it may not be improper for us to add that we have sent Rev. Mr. Corey our check for \$100, and our obligation for \$300, to be paid in four annual installments.

NOTE.—Dr. Dickenson's noble gift of \$300, adds weight and value to his words.

The "able associates" of Bro. Corey to whom Dr. D. refers, are three colored young men who assist him in teaching. One of them, Mr. Sterling Gardner, took a prize of \$25 for passing the best examination upon entering Madison University.

SWARMS OF BAPTISTS.

DEAR BRO. SIMMONS: Louisiana is a peculiar field. Directly beside this, overshadowing Romanism, there are swarms of colored Baptists. I have just attended two very large associations, each of them numbering about a hundred colored churches, with an aggregate membership counted by tens of thousands. There is still another one called the "Freedman's Association." Why, my brother, this State is teeming with Baptists, but there is a

WOEFUL NEED OF EDUCATION.

I am glad to report, however, that I find a great readiness among our colored brethren to enter upon this work. Only let our friends at the North be patient and liberal until we can get "Leland University" fairly under way, and the day is not distant, under God, when these colored brethren will come forward and take this

new-born Baptist College into their own hands and support it. The

OLD-TIME PREJUDICE.

of the older preachers against an educated ministry is certainly vanishing away. The great "Louisiana Southern Association" passed a strong resolution endorsing the address of your missionary. Your own visit to New Orleans and your earnest words of instruction and counsel have helped wonderfully toward brushing away the darkness. It is not too much to say that your visit to New Orleans has given a full year's growth to the cause of ministerial education in our midst.

This is

A MISSIONARY WORK.

in the highest and fullest sense of the word. How and where could any minister in the land do more for Christ and more for mankind than here in helping the fifty thousand Baptists of Louisiana and the thousands more of Mississippi and Texas up into a position of intelligence, activity, and efficiency as the servants of Jesus Christ!

BRO. CHAMBERLAIN.

is at work, with might and main, to put the College edifice in a condition to be opened next October. Tell the brethren and sisters at the North that every dollar given now is a stepping-stone to success in the grandest missionary work that the Baptists of to-day have on their hands. Let us pray and give.

S. B. GREGORY, *Mis'y Teacher*.

New Orleans, La.

WORK OF COLORED STUDENTS.

It is our policy, in training Freedmen preachers, that theory and practice go hand in hand. Hence each student is expected to spend at least thirty minutes a day, in personal work for Christ. A form of report is furnished to the pupils from the Rooms, and the items of labor are thus reported to the principal teacher, who is expected to forward the result to the Board at the end of each month. The aggregate of work thus done is immense, too bulky to print in full. We can give only specimens. During the month of February the students of

THE RICHMOND INSTITUTE.

gave 104 religious invitations; held 157 religious conversations; preached 8 sermons; led 9 prayer-meetings; made 11 religious addresses; taught S. S. classes 74 times; wrote 24 letters inviting souls to Jesus; sent 16 tracts or Bible passages in said letters; prayed with one or a group 34 times; organized one S. School; urged the ignorant to learn to read 67 times; helped them 31 times; urged young men and women to earn money to get an education 62 times; urged parents to educate their children 42 times; and made 17 addresses on education.

Turning to another section of the report for February, we find that the students of

SHAW COLLEGIATE INSTITUTE.

made religious visits to sick, etc., 55 times; to unconverted youth, 216 times; to unconverted adults, 134 times; to backsliders, 6 times; to the notoriously wicked, such as swearers, drunkards, drunkard-makers, etc., 40 times; and other religious visits, 172. The Bible was read and explained 102 times, and prayer offered 92 times. The number of persons induced to sign temperance pledge, 10; anti-tobacco pledge, 46. They induced 2 persons to quit rum-selling; and 67 neglecters of religion to go to the house of God; and 31 impenitent seem to be awakened and 5 express hope.

REVIVAL IN SHAW COLLEGIATE INSTITUTE

RALEIGH, N. C., MARCH 15, 1873.

We observed the last Thursday in February as a day of prayer for schools and colleges, and I have never been in more solemn and interesting meetings.

There have been some ten conversions since yesterday morning among the colored students. The whole city seems to be astir.

Pray that the good work may continue.

Yours as ever,

H. M. TUPPER, *Miss's Teacher.*

LATER.—There have been about thirty-five conversions up to this date (March 16th).

The benefit of a church and Sabbath-school and an adult Bible-school connected with our Freedmen Institute cannot be overestimated. It gives our young colored ministers something definite to work for. My theological students always help me in preaching on Sabbath, and in conducting the meetings during the week.

H. M. TUPPER.

A MEXICAN CATHOLIC BAPTIZED.

A REMARKABLE CASE.

SANTA ROSA, MEXICO, MARCH 1, 1873.

REV. J. B. SIMMONS, D. D.: DEAR BRO.—I am going to tell you of the baptism of a Roman Catholic, 61 years of age. For three years he had listened to the Word of God. One day the church met for business. Bro. T. M. Westrup presided. The candidate told his experience, and was admitted for immersion. The next day he came to me in the morning saying that he had not slept, but had spent the whole night talking to his wife and nine children about the step he was going to take, pointing out to them the way the Saviour went, and the way he must go, being taught by God's word. He could not make them understand. He then ordered all the idols to be taken down and broken, meekly showing what an evil they were. His wife and children now became more resolute in their opposition, which, however, availed nothing, although they insisted that he was crazy. By this time a large number of people, whom he had sent for, had collected, including the authorities. I saw that the Lord had given a favorable opportunity to preach, and did so. We then went to the river; the water was cold, as well as the weather, it being mid-winter. He said it was "very nice," while everybody declared that I would do wrong in immersing him. After changing clothes, he thanked the spectators, and went off into a sermon. We then went to his house, where I preached again. He made me spend the day at his house. In the evening I preached still again to a considerable audience. Next day he and I went from house to house preaching; and he afterwards went alone on foot to a town four miles distant, and preached to the Town Council and other persons. It caused a stir, everybody believing that he had gone crazy, which God has shown was not so. God bless you.

J. M. URANUA, *Miss's.*

NOTE.—Bro. U. is a convert from Rome, and a Baptist Home Missionary.

DEATH OF REV. L. A. GRIMES.

[FROM THE NATIONAL BAPTIST.]

On Friday morning, the 14th of March, 1873, Rev. L. A. Grimes, for twenty-seven years the beloved pastor of the Twelfth Baptist Church of Boston, entered into his rest. For weeks previous he evidently thought his end approaching. He went in company with his friend, Rev. J. D. Fulton, D.D., to attend a meeting of the Home Mission Board, in New York, of which he was a member. On Friday, when returning, he spoke of not feeling well. Just as he entered his dwelling, he sank away. God had given him the privilege, accorded only to few, of continuing abundant in labors up to the last. Brother Grimes was born in Loudon County, Va., in 1814. He was born of free parents. In 1840 he

went to Washington, D. C., and engaged in business there. He became a Christian, and was baptized. In 1846 he came to Boston, and was ordained pastor of the Twelfth Church, then the only colored Baptist church in the city. He toiled for his people, and not in vain. Through his labors they have a good house of worship, free from debt, and a large membership, including some of the most respected and intelligent colored citizens of Boston. Since the beginning of the present year, fifty-two have been baptized and twenty-two received by letter, making seventy-four additions. It was a time of spiritual harvest when God took him.

He was faithful to his brethren in bondage. When the slave power was dominant, he was one of the most successful conductors on the Underground Railway. Dr. Fulton, in his funeral address, stated that during his life Brother Grimes had given \$4,000 of his own money, earned by his own hands, toward purchasing the freedom of slaves, and that thousands of dollars given by others had passed through his hands, every dollar of which careful examination of his accounts showed had been scrupulously devoted to its object. By his means, about 800 slaves found their way to freedom. Such a life is sublime. He entered the furnace and suffered for his flesh and blood.

And what he did, he did as a Christian. If he had humane feelings, he had Christian convictions. In Christ, who had redeemed him from sin, he trusted for the redemption of his people from temporal bondage.

Nor did he forget the wants of his colored brethren while rejoicing over their emancipation. If he had prayed for the slave, he labored none the less earnestly for the freedmen. The last purpose of his life was to make a general tour southward among his colored brethren "to see how they did." He said to the writer: "I want to go and see them before I die." God ordered otherwise. But he will answer his prayers for his brethren who have just come out of the house of bondage.

By his brethren in the ministry he was beloved and trusted. In the Boston Ministerial Conference, when his death was announced, there was much feeling, which found expression in tender remarks highly appreciative of his many excellencies as a man, a Christian, a minister, and a philanthropist. The public funeral services were held in the Charles Street Church. This large edifice was crowded, and many were unable to obtain admittance. The house was draped in mourning. The pulpit was festooned with flowers. The Baptist ministers of Boston and vicinity were present. Men high in social and official position all felt that "a prince and a great man had fallen in Israel." The universal testimony was, "He was a good man, full of faith and of the Holy Ghost." Dr. Neale spoke with great tenderness. For twenty-seven years they had labored together. Ere long they will meet in the better land. Dr. Fulton's address was a fitting tribute to the character and work of Brother Grimes.

Good news comes from Harvey Johnson, in Baltimore. He has received 131 to the church since he went there. He was one of our Freedmen students.

Washington, D. C.

G. M. P. KIRO.

—The Raleigh students have paid \$375 towards furnishing the new building, by their own and their parents' industry and economy.

BRO. SIMMONS: I am in love with the HOME MISSION HERALD. J. M. D., of Va.

NOT A MERE BEGGAR.

We mean that the *Home Mission Herald* shall be an inspiring helper to pastors and churches, and not a mere beggar!

It costs only \$15 per hundred copies for one year, or at that rate for two or more copies sent in one package. Our aim will be to make it worth \$50 per hundred copies! Try us, and see. Send orders to Room 13, No. 150 Nassau Street, New York City. Terms cash in advance. Price per single copy for one year, only twenty cents.

IS IT NOT WISE?

SOME of the ablest and wisest pastors, whose churches send thousands of dollars to the Home Mission Rooms, favor taking from each annual Home Mission collection enough to supply all the families of their church and congregation with the Home Mission monthly paper for the next year. Is not this a wise plan? Does it not simplify matters very much? At any rate, those who practice it like it.

Pastors, think of this matter, and talk with your chief men about it. We believe that our Treasurer's books will show that those congregations where our paper is read most regularly from year to year and from decade to decade, have grown to be the largest, the most reliable givers, and the most cheerful givers. Men give on a knowledge of the facts.

Please Notice.—All communications to the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Rooms, No. 150 NASSAU STREET, NEW YORK CITY.

Address,

REV. JAMES B. BACKUS,
REV. JAMES B. SIMMONS, } *Corresponding Secretaries.*
REV. E. K. TAYLOR.

W. A. GELATLY, Esq., Treasurer.

J. M. WHITEHEAD, Assistant Treasurer,
No. 150 NASSAU STREET, NEW YORK.

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DACOTA.—REV. GEO. W. FREEMAN, Vermillion, Dakota.

HOME MISSION RECEIPTS

FOR MARCH, 1873.

Western German Conference—\$297.60.

MAINE.—Cornish, Rev. W. R. Thompson 5; Waterville Ch. 3; Old Town, a member of Bapt. Ch. 5; West Sumner, Wm. J. Berry and wife 5; So. Berwick Ch. 30.—\$101.50.

Presbyterian's Fund.—Boston Centre Ch. 25; Jefferson, an ag. sister 2; Yassalithers', W. Marble 2; Rockland, 1st St. M. 30; Old Town, a member of Bapt. Ch. 5; St. George, Lucy A. Cushman deceased, 2; East Winthrop, S. Peck 12.50; Seabrook, Rev. T. J. Robinson and wife 10; Saco Ch. 20; Bangor, 2d Ch. 5; S. 5; East Cornish Ch. 12.50; Corinna, Rev. D. Stewart 2.—\$241.50.

NEW HAMPSHIRE.—Danbury, Rev. F. Merriam 1; Mrs. E. C. Prescott 2; East Northwood Ch. 20; Littleton, Mrs. C. P. Chickering 4.50; Washington, Miss L. A. Hoyt 3; Hampton Falls, at Seabrook Church 5; Chiswick Ch. 40; Hampton Falls, H. Dodge 2; New Boston Ch. 41.42; Hudson, Mrs. Nancy R. Merrill 5; Estate of Hannah Hadley, bal. 5.—\$151.42.

Presbyterian's Fund.—Franklin, Mrs. Walter Alkers 4; Danbury, Rev. F. Merriam 2; Mrs. E. F. Prescott 2; Concord, Pleasant Ch. 21.25; Washington, Mrs. L. A. Hoyt 1; New Boston Ch. 22.50.—\$222.50.

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VERMONT.—Bristolboro', S. Sch. 100. Brandon Ch. 25. Fair Haven Ch. 24. West Berkshire, W. Chaffee 5; Wm. Ayer 5. Chester Ch. 20. Derby Ch. 10. Railroad, Friend 10. Saxton's River, Lucy Thompson 200. Burlington Ch. 120. Bristolboro' Ch. 170.25. Pittsford, Miss Ella E. Mills 1.—\$420.25.

Frederick's Fund.—Burlington, Harriett M. Davis 10. Brandon Ch. 25. West Randolph, Rev. Rufus Smith and family 10. Windsor, S. Sch. 12.50. Chester Ch. 25.—\$85.50. Total, \$680.75.

MASSACHUSETTS.—Boston, Mrs. A. J. Lord 10; Chardon St. Ch. 228.04; "A Lover of Jesus" 1; A Friend for I. D. N. 1; Shawmut Ave. Ch. in add. 50; South Ch. 65.25; Union Temple Ch. 250. Boston Highlands, Dearborn St. Ch., Mr. Stacey 20. South Raynham, Ch. 23; S. S. 20. Colerain, Ch. 4.50. Three Rivers, Ch. 19. Westboro', Ch. 20. Rochdale, Greenville Ch. 10. Splem, Rev. J. H. Shaver 5. Lincoln, Susan Robbins 2. Shelburne Falls, Ch. 41.61; Mrs. P. E. Fairbanks 3; R. Maxwell 15. Chelsea, Rev. John Holbrook 2. Randolph, A Friend for I. D. N. 5. Burlington, C. C. Betters 20. Groton, Ch. in add. 5.00. Amesbury, A Friend 14. Sharon, Ch. 41. Milbury, S. H. Redding 1. Framingham, Mon. Con. 42.50. Westminister, Ch. 45. Holyoke, 1st Ch. 16; 2d Ch. 200. Lowell, Worthen St. Ch. 68.28. Chicopee Falls, Ch. 131.75. Peabody, Friend 25. Malden, Ch. in add. 4.28. Andover, Ch. 20. East Gloucester, Ch. 15. Cambridgeport, Daniel Bowker 10. Cambridge, Mrs. Minerva Stowe 75.50. Baldwinville, Ch. 3. Brighton 1st Ch. 100. Newton, Soc. of Inq. Thos. Sem'y 12. Wakefield, Miss C. M. Evans 5. Lawrence, 2d Ch. 50. Weston Ch. 20. Wilkinsville, Miss Hannah Wedge 2.10. Fall River, Mary T. Crane 5. Billerica, Central Ch. 8. North Leverett, A. Porter 15. Holyoke, Central Ch. 100. So. Sudbury, Mrs. J. C. Howe 5. Lowell, 1st Ch. 50. Hyde Park, Mrs. H. Soc. West Boylston, Rev. J. H. Larned 5. Haverhill, 1st Ch. 100. Wallaston Heights Ch. 45. Arlington Ch. 79.12. Lynn, 1st Ch. 125. Boston 1st Ch. in add. 55. Salem, 1st Ch. 250. Newton Centre, Ch. 168.78. East Boston, Central Sq. Ch. 65; Rev. D. B. Cheney, D.D. 25. Fall River, 1st Ch. 911.25; Nch Shawnee Soc'y 15.—\$4,588.82.

Frederick's Fund.—Boston, Mrs. A. J. Lord 50; 12th Ch. 100; F. A. S. and C. A. R. 10; South Ch. 65.25; G. H. Quincy 25; A Lady 1; Union Temple Ch. 250; Mrs. E. W. Capen 10; A Widow 2; A Friend 1; Coll. by Miss Woodbury 15. Arlington, S. S. 100. Watertown, Mr. Norcross 50. Belchertown, S. S. 20. Worcester, Jas. B. Fisher 10. Sudbury, S. Moore 20. Lawrence, A. L. French 50. Amherst, Chas. McMaster 20. Leicester, Mrs. L. K. Holmes 5. Newton Highlands, Mrs. J. S. Weymouth, Ch. 20. Ayer, Ch. 6. Framingham, 1st Ch. M. C. 6.50. Holyoke, 1st Ch. 16. New Bedford, William St. S. S. 12.50. Chicopee Falls, Ch. 68. Seaside, Ch. 12.50. Cambridge, Mrs. Minerva Stowe 75.50. Weymouth St. S. 25. Holden, Geo. S. Goddard 12. West Andover, Mrs. Mary J. M. Bailey 50. Newton, S. S. 25. Haverhill, Mrs. S. L. Holl 5; Friend 5; Mrs. M. P. Putnam 5; Mary P. Stover 50. Athol Ch. 25.25. Lowell, 1st Ch. 25. Worcester, Pleasant St. S. Sch. 25. Lynn, 1st Ch. 100. Salem, 1st Ch. 500. Chelsea, Sarah C. Allen 5. North Hampton, W. W. Clapp 5. Newton, A Lady 1. Brookline, L. Griggs 1. Leicester, Miss Mary Ball 2.—\$1,497.25.

Total, \$5,206.05.

RHODE ISLAND.—Providence, 3d Ch. 42.25. Central Ch. 181.10. Centerville and Crompton Ch. 23.75. Warren, 1st Ch. 142. Quinick, Friends, per Rev. T. C. Tingley 5. Newport, 2d Ch. 22.50.—\$447.61.

Frederick's Fund.—Providence, Geo. D. Wilcox 120; Mrs. J. Austin 1; Mrs. Vaughan 1; Mrs. S. Sweet 5; Mrs. L. A. Potter 5. Westerly, Rev. E. F. Stricklen 1. Warren, 1st Ch. 12.50. Bristol Ch. 21. Anthony, Mrs. G. A. Lawton 30. Warwick Neck, Shawmut Ch. 14.50.—\$237.

Church Edifice Fund.—Providence, Mrs. Louisa W. Lewis 200; Central Ch. 65.—\$265.

CONNECTICUT.—New Britain, Ch. 20. Andover, Ch. 11. Stafford, Ch. 10. Stamford, 1st Ch. 307; S. S. 100. Yaleville, G. L. Mix 20. Greenville, Ch. 5. Jewett City, Ch. 23. Norwalk, Ch. 50. New Haven, 1st Ch. 112.50. Cromwell, 1st Ch. 11. Hartford, South Ch. 195.50. Haddam, Ch. 25. Poughonochridge, Ch. 10. Torrville, Ch. 10. New Hartford, Andrew Clark 2.50. Waterbury, Ch. 67.11. North Stonington, Abby Miner 3. Baltic, J. G. Teft 5. Unionville, Wm. Hall 2. Newington, Estate of Lydia D. Francis, Jewish Denim Ex. 100.—\$1,126.97.

Frederick's Fund.—Stamford, 1st Ch. 150. Branford Ch. 16.20. New Hartford, Ch. 10.75. Hartford, Geo. N. Clark 1. Norwich, M. Telt 30. Norwalk, Ch. 20. New Haven, 1st Ch. 6. Waterbury, Ch. 4. Baltic, J. G. Teft 5. Unionville, Wm. Hall 2.—\$1,126.97.

Church Edifice Fund.—Branford, Mrs. Martha Barker 5; Mrs. Cordelia A. Jones 1; Miss Abby Jones 1.—\$6.—Total, \$1,206.95.

NEW YORK.—New York City, Fifth Ave. Ch., P. Balen 100; North Ch. Judson Miss. Soc. 100; Pilgrim Ch. 200; Salem German Ch. 8; 2d German Ch. 77.13; 1st Ch. Harlem 20; Talmadge Ch. 1,163.95; South Ch. 20; Macdougall St. Ch. 25; Trinity Ch. 177.53; First Ch. 294.25; Central Ch. 61; Madison Ave. Ch. 2,000; Calvary Ch. 2,001.50. Brooklyn, A Friend, per J. M. Whitehead, 200; Central Ch. 187.50; Pierpont St. Ch. 200; Gettysburg Ch. in part 16.21; S. H. Cole 100; P. B. McGee 1; Strong Place Ch. 1,000. Williamsburg, W. Diehl 5. Canastota, in part 164.50. Brewster's Ch. in part 20. The Spear, Macdougall Flister 30. Potsdam, Ch. 2.50. Syracuse, Germania 30.70; Central Ch. 55.25. Naurino, Ch. 9.50. Oswego Assn. 50.55. Monroe Assn. 50. Morrisania, German Ch. 8.88. Albany, 1st German Ch. 66.50. Watkins, Ch. 3. Troy, 5th Ch. 100.20. Saratoga 37.50. Hamilton, 1st Ch. in part 112.70. So. Berlin, H. E. Fuller 20. Oswego, Ch. 183.23. Chechny Assn. 20. Watertown, Coll. at Mass Meeting, 37.70. West Hoosick, Mrs. Lucy Harrington 10. Groves, Legacy of Mrs. Lydia Dagley

31.25, and Legacy of Sargent Bagley 401.62, per Oliver P. Bagley, Ex. Troy, Miss. Soc. of S. S. of 1st Ch. 163.61. Lebanon, Ch. 17.90. Hudson, Robert Roberts 61.82. Hoosick, S. M. Rogers 5. Fort Richmond, Park Ch. 10. Great Bend, Ch. 8. Sandy Hill, Ch. in part 21.53. Painted Post, Ch. 20.60. Fort Ann, Ch. per Rev. E. Toner 50. Wellsboro, Ch. 20. Fort Covington, Ch. in part 10. Onondaga, Assn. 52. Hartford, Ch. 12.75. Harmony Assn. Coll. 8.24. Mayville, Ch. 15.40. Potsdam, German Ch. 21.60. Rochester, German Ch. 66.46. Buffalo, German Ch. 66.—\$13,192.25.

Frederick's Fund.—New York City, Joel Marble 5; Macdougall St. Ch. 20; 1st Ch. 200; Madison Ave. Ch. 155; Brooklyn, L. Richardson 20; Central Ch. 129.50; Friend 5; J. W. B. 15. Williamsburg, Central Ch. 50. Cooperstown, S. S. 25. Cash 6.24. Bennett, Mrs. C. S. Tander 100. Kingston, R. H. Martin 100. Whitesboro, Friends 20; Ch. 120. Honesdale Falls, F. B. Darosky 1.—\$1,136.82.

Church Edifice Fund.—New York City, 1st Ch. 15. Brooklyn, Mrs. Annie E. Waters 1,000; Horace Waters 200; Strong Place Ch. 150.—\$1,455.

New Jersey.—Perth Amboy, 1st Ch. 9.22. Rahway, 1st Ch. in part 50.00. Jacobstown, Ch. 24.50. Flemington, 1st Ch. 60.75. Keyport, Ch. 25. New Brunswick, German 26.04. Millington, Ch. 15. Plainfield, 1st Ch. 20. Mt. Bethel, Ch. 3.60. Newark, 5th Ch. 24. Bridgeport, A Member of 1st Ch. 100. Mt. Olive, Rev. G. F. Hendrickson 1; S. E. Hendrickson 50. Haddonfield, Ch. 20. Bridgeport, 1st Ch. 50. Greenwich, Ch. 12.25. Frenchtown, Ch. 2.75. Jersey City, 1st Ch. 97. Hightstown, Ch. in part 73.36. Somerville, Ch. 56.28. Flemington, Ch. bal. 161.92. Imahstown, Upper Freehold Ch. 20.50. Lambertville, Ch. Ch. in part 25.—\$1,023.77.

Frederick's Fund.—North Orange, Ch. 50. Bridgeton, 1st Ch. 50. New Brunswick, Mrs. Anna Van Winkle 50. Jersey City, 1st Ch. 25. Flemington, 1st Ch. S. S. 50.—\$265.

Church Edifice Fund.—Bridgeton, 1st Ch. 100; Miss Anna M. Malford 100.—Jersey City, 1st Ch. 100.—\$200.

PENNSYLVANIA.—Philadelphia, Wm. Bucknoll 100; Eleventh Ch. 14.30; Beth Eden, Ch. 100; First Ch. 67.41; Fourth Ch. 90.30; First Ch. West Phil. 148.50; Roxboro' Ch. 100; First Germantown Ch. bal. 25.25; Second Germantown Ch. 41.57; Leg. of Rev. John Jenkins per Horatio Jones Jones, ex. less state tax 950. New Britain, Ch. 42.29. Westchester, Ch. 26. Lower Dublin, Ch. 5. Holmesburg, Ch. 21.55. Doylestown, Ch. 12.25. Vincent, Ch. 38.50. Beaver, Ch. 2. Elizabeth, Ch. 10.60. Bridgewater, Ch. bal. 3; Mrs. George 10; Mrs. Campbell 20. Germantown, 2d Ch. 15. Lander, Rev. H. H. Phelps and wife 5; Mrs. O. Parker 20.50. Upland, Mrs. Emma C. Knowles 50; J. Lewis Crozier 100. Roxboro' Ch. 100. Anglen, Ch. in part 73.23. Newtown, Ch. 26.70. Manassas, Ch. 5. Conshohocken, Ch. 10. Norristown, Ch. 41.28. Westchester, Ch. bal. 10. Willistown, Ch. 73.46. Lower Dublin, Ch. bal. 25.29. Honesdale, Leg. T. Warren Center, Ch. S. Eaton, Ch. 110. Huntingdon, Ch. S. Lewisburg, S. S. 25. Meadville, Mrs. E. McCoy 1.—\$4,585.53.

Frederick's Fund.—Philadelphia, Wm. Bucknoll 200; Ellen Irons 15; Dr. Evans 10; Mrs. S. A. Richards 10; S. S. Miss Soc. of Mt. Ch. Phil. 100; Coll. by a Little Girl 1; Wm. P. Snyder 25; 4th Ch. 11; J. G. Naudé 20; Union Col'd Ch. 18.60; Oak St. Ch. 6; First Ch. West Phil. 50. Chester, Ch. 19.—\$1,220.60.

Church Edifice Fund.—Philadelphia, Rev. H. L. Wayland, D.D. 5. Chester, Ch. 20.—\$25.

DELAWARE.—Wilmington, 2d Ch. S. S. 100.50.

DISTRICT OF COLUMBIA.—Frederick's Fund.—Washington, E. H. Herbert, Student of Wayland Sem. 5.—Total, \$25.

VIRGINIA.—Lapsley's Run, Col'd Ch. 1.25. Gravel Hill, Col'd Ch. 2.50. Bethesda, Col'd Ch. 20. Chas. Christiansburg, Col'd Ch. 2.50. Albemarle Springs, Col'd Ch. 2.50. Lovely Mount, Col'd Ch. 2.50. Brush Creek, Col'd Ch. 2.50. Big Spring, Col'd Ch. 2.50. New Hope, Col'd Ch. 1. Buchanan, Col'd Ch. 5. Jackson, Col'd Ch. 1.50. Beckville, Col'd Ch. 1. Salem, Col'd Ch. 2. Big Lick, Col'd Ch. 2. Mount Moriah, Col'd Ch. 1. Coll. by Rev. J. P. Curran, 41.85.—\$75.

Frederick's Fund.—Richmond, Benj. Gray 30; Beverly Jones 20; J. Dodson 27; Cash 14; 1st African Ch. 61.42; W. P. Moseley, for endowment of Richmond Institute 50; Benj. Daniel, ditto 20; Rev. A. E. Dickinson, D.D. 100.—\$282.42.

NORTH CAROLINA.—Frederick's Fund.—Raleigh, Students of Shaw Inst. for Furniture 102.20; do. for Board 200; do. for Tuition 62.12; Greenboro', J. F. Bridger 50. Total, \$266.92.

SOUTH CAROLINA.—Charlra Ch. 20.—Total, \$20.00.

TEXAS.—Bristol, per Rev. J. T. Richardson 100.50.

Frederick's Fund.—Bristol's Knob, Mrs. E. Kahn 10; Mrs. E. K. Newton 1; James D. Newton, 20. Harvey P. Newton, 20. Ch. 11.—\$31.50.

GEORGIA.—Frederick's Fund.—Augusta, C. Gardner 1; Young Pilgrims' Society 2.50; W. S. White 1; T. B. Bond 1; H. N. Boney 1; O. H. Prince 10; F. Knappier 1; Church Manual 1.20; S. S. Union 16.15. Springfield, Ch. 7.50.—Total, \$40.70.

ALABAMA.—Greenville, per Rev. R. Adams.—Total, \$15.00.

LOUISIANA.—Frederick's Fund.—New Orleans, A. Edwards.—Total, \$10.00.

MICHIGAN.—Hartford, R. W. Vaughan 5. Saline, Ch. 20.21. Northville, Ch. 21.25. Romeo, Ch. 25.50. Adrian, 1st Ch. 24.75. Lapeer, Ch. 12.61. Pontwater, Sullivan Walker 100. Marquette, Ch. S. Medina, Ch. 21.65. Grand Lake, Ch. 17.50. Fairfield, Ch. 16. Bedford, Ch. 10. Leaning, Ch. 2. East Saginaw, Ch. 27. Portland, Ch. 2.50. St. Johns, J. O. Palmer 5. Jonesville, Ch. bal. Hillsdale, Ch. 2.97. Muskegon, Ch. 20. Mt. Vernon, Ch. bal. 47.50. Plainville, Ch. 27. Otsego, Ch. S. Albion, Ch. 12.50. Tawas, Ch. 27.25. Ionia, Ch. T. Detroit, 1st Ch. S. French Ch. S.—\$205.25.

Frederick's Fund.—Muskegon, leg. of N. G. Chase, in advance, 100.

Church Edifice Fund.—Hudson, Mrs. C. R. Standish 5. Sayre, leg. of N. G. Chase, in advance, 100. Rome, 1st Ch. 20. Rochester, Ch. 1.80.—\$118.50.

OHIO.—Cleveland, "Disciple" 1; 1st Ch. 20; C. Fostice 10. R. P. Myers 20; James M. Hoyt 20; J. I. Edwards 20; J. I. Stander 5; H. R. Reynolds 5; H. Cowell 3. Dayton, 1st Ch. 51.60. Madison, Ch. 2.50. Akron, H. L. Carr 10; R. L. Collier 10. Belleville, Susan Phillips 60. Canton, Ch. in part 20. Elyria, Ch. in add. 6.55. Piqua, Rev. J. L. Moore and wife 5. Zanesville, Rev. R. S. James 2; Mrs. Elizabeth Sheppard 1. East Toledo, Rev. S. G. Dawson 5. Cleveland, William I. Smith 10. C. A. Crumb 5. Middletown, Ch. 50.50. Dayton, E. D. Payne 20. Springfield, Mrs. J. W. Weatherbee 5. Norwalk, Ch. 20.60. Cincinnati, Rev. W. N. Wyeth 2. Cleveland, Cottage Ch. 6.—\$443.49.

Frederick's Fund.—Mansfield, A. Scattergood 25. Cleveland, 2d Ch. Young Peoples' Miss. Union 70; Rev. S. R. Page 12.50. 1st Ch. J. M. Hoyt 50. Middletown, Barbara Borum 1. Cleveland, Mrs. Henry Chisholm 50. Cincinnati, Edward Harwood 50. Seville, Mrs. S. S. Hastings 20. Zanesville, Rev. J. M. Simpson 10.—\$289.50.

Church Edifice Fund.—Cleveland, 1st Ch. J. W. Taylor 40. Cincinnati, W. E. Davis 20. Mentor, John McCelland 25. Canton, David Zallars 10. Seville, S. S. Hastings 50. Fredericktown, B. Struble 20; William J. Struble 4. Marietta, L. D. Dana 5.—\$278.00.

INDIANA.—H. H. Mason 1. Richmond, 1st Ch. 3.25. Sugar Creek, Ch. 6.65. Honesdale, Ch. 4.20.—\$18.00.

Frederick's Fund.—Manchester, Mr. and Mrs. Silas Wicks 50. Sebastopol, Ch. 2.50. Orlando, leg. of Mrs. Dr. Stoe, per Rev. James Goodrich 25. Evansville, L. M. Ashley 10.—\$222.50.

Total, \$222.50.

ILLINOIS.—Downer's Grove, Ch. 2. For Advertisements 15. Champaigne, Mrs. Mary Pratt 5. Newport, Ch. in add. 4.75. Benton, Ch. in add. 11.50. La Clair, Paw Paw 5. S. S. 12.50. Chicago, Rev. N. P. Baylis 50. Berwick, Ch. 15.40. Aurora, 1st Ch. 43.25. Union Ch. 20.27. Naperville 1. Hinesley, E. W. Malbie, and wife 2. Tuncola, Bourbon Ch. 5. Urbana, Ch. 5. Plainfield, Ch. in add. 7. Tuncola, Ch. 2. Minutes sold 4.60. General Assoc. 150. Wheaton, Ch. 21. Belle City, Ch. 3. McLeanboro' Ch. 2.75. Highland Park, Mrs. M. R. Hammond 5. Mason City, Ch. 1.50. Chicago, Western Ave. Ch. 27. Kenawase, S. Bennett 5. Belvidere, 1st Ch. in part 26.97; South Ch. 44; S. S. 25. Danby, Mrs. David Kelly 5. Hinsdale, L. A. Willard 5; S. M. Hunt 50. Deer Park, Ch. in part 2.50. Sublette, Ch. 35.77; S. S. 20. Berwick, Ch. in add. 1. Quincy, Rev. W. D. Clark 12.50. Symmes, Ch. in add. 10.20. Chicago, Mrs. M. S. S. Elgie, Ch. in part 25. Aurora, 1st Ch. in add. 11.20; S. Sch. 50. Andalusia, Ch. 4; Rev. S. D. Bess and wife 11.20; Young 20. Edgington, Ch. 1.50. Tiklivera, S. Sch. 15. Ottawa, Rev. A. Ughelson, D.D. 25. Normal, Ch. 1. Bloomington, Ch. in part 30. Champaigne, 2d Ch. 5. Bondville, Providence Ch. 5. Galesburg, Ch. 25.50. Tremont, A. Perry 2. Chertville, Ch. 1. Urbana, Rev. G. W. Hiley 1. For Minutes 771.50. Olney, Ch. 1. Chicago, 1st Ch. 1. Russell 200.—\$1,226.46.

Frederick's Fund.—Wharton, Ch. 2. Chicago, Western Ave. Ch. 4. Belvidere, Miss J. P. Moore 5. Rock Island, Rev. A. Briggs 20. Plymouth, Ch. 22.—\$25.00.

Church Edifice Fund.—Champaigne, Rev. A. L. Farr 5. Berwick, N. Malcom 5. Tiklivera, Rev. W. R. Webb, D.D. 112.50. Lexington, L. F. Scruton 20. Plainfield, Rev. D. L. Closses 5. De Kalb, C. C. Wright 5. Wheaton, Ch. 5. Urbana, Ella Adams 20. Sublette, Ch. 20.25; Rev. A. S. Morrill 20. East St. Louis, Rev. C. Thomas 21.60. Mendota, S. S. Morrill 20. Chicago, leg. of Mrs. Van Osdal 20. Bloomington, Rev. C. E. Hewitt, D.D., 20.—\$271.50.

WISCONSIN.—Racine, German Ch. 2.50. Randolph Station, Ch. 17.75. Richland Center Ch. 5.25. Newton, Ch. 75; Mr. Eastman 5. Elkhorn Ch. 40. Evansville S. Sch. 5. Clinton, Ch. 25. Mondak, Ch. 44. Hudson, Ch. 22.50. Prescott, Ch. 20.60. Argos, Ch. 5. Tonah, Ch. 16.24. Warren Mills, Ch. 61.21. Wausau, Rev. Alvin Whitman 5; Rev. H. W. Brown 5. River Falls, Ch. 1. Rush River, Ch. 1.25. West Salem, Ch. 6. Sparta, Ch. 6. West Salem, per Rev. C. A. Westgaard 2.50. New Richmond, Ch. 1. Total, \$273.00.

MINNESOTA.—Wadena, per Rev. M. Delaport 1. St. Cloud, Mrs. Smith 5. Le Roy, Rev. G. W. Arms 5. Brainerd, Scandinavian vians 5.50. Waterville, Ch. 5. Brainerd, Ch. 1.50. Fergus Falls, Ch. 20. Oakes, per Rev. W. M. Wells 2.—\$74.05.

NEBRASKA.—Plattsmouth, Ch. 5. Ashland, Ch. 15. Hastings, Ch. 12.—\$28.

IOWA.—Fort Dodge, Ch. 5. Elletts, Mrs. M. T. Brown 2. Sioux City, Ch. 1. Logan, Ch. 16.20. Woodbine, Ch. 2.50. Mt. Pleasant, Rev. K. W. Benton 15. Osakoke, Ch. 25.50.—Total, \$20.50.

KANSAS.—Graham, Ch. 6.50. Blue Rapids, Ch. 2. Ashland, G. R. White 5; Mr. Drake 1; N. P. Leslie 5; Geo. Palmer 5; J. W. Moore 5. Neotoma, Ch. 2.50; J. Travis 5; Mrs. Leigh 5. Circleville and Cross Creek, Churches 4.—\$21.45.

Total, \$21.45.

COLORADO.—Greeley, Ch. 2.50. Central City, Ch. 14.19. Platte Valley, Ch. 4.20. Cheyenne, J. D. Colver 10. Golden, Ch. 20.—\$27.44.

Total, \$27.44.

CALIFORNIA.—Oakland, Mrs. L. R. Walker 1.50; S. S. Nelson 50. San Francisco, Mrs. E. K. Sanderson 5.40; Columbia Sq. Ch. 100.43. Oakland, Rev. C. E. Post 25. Red Bank, Rev. A. J. Cummings 5. San Francisco, Mrs. E. K. Sanderson 5.60; Columbia Sq. Ch. 114.54. Mohammas, C. P. Allison 1.77; Mrs. C. P. Allison 2.25. Sacramento, 1st Ch. 5. Bishop Creek, Ch. 4.74.

Total, \$287.50.